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# MOUNTAIN LIFE and WORK

Volume V

April, 1929

Number I

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Published at Berea College, Berea, Ky., in the interest of fellowship and mutual understanding  
between the Appalachian Mountains and the rest of the nation

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## Mountain Life and Work

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**MOUNTAIN LIFE AND WORK**  
 Berea, Kentucky

With this April number *Mountain Life and Work* is starting its fifth year. During its short lifetime much valuable material in regard to the problems, the resources and the great progress of our Southern Mountains has been given to our readers. In our contributions we have had splendid cooperation both from the active workers in the mountain field itself and from some of the leading educators and students of social and economic problems in our country. As the magazine has made new friends the demand for the earlier issues has increased. Libraries in particular have sent for complete sets so as to have the numbers on file for the use of their readers.

The increased interest and appreciation have been a great inspiration to the editorial staff.

We feel that the magazine, the appeal of which will naturally always be to a particular group, has a real service to perform, and it is our earnest desire to reach more of those who for one reason or another are interested in this fascinating and challenging section of our country. They may be mountain workers who are daily meeting the problems themselves; they may be the loyal constituency who are helping to support schools and churches and are eager for up-to-date information; or they may be students who recognize this region as a great laboratory of impinging social forces. Whoever, or wherever they are, we want to bring *Mountain Life and Work* to their attention.

Some of our subscribers have been most helpful in widening our circle of friends. One superintendent mailed out our publicity in a regular monthly letter to several hundred of the supporters of her school, others have sent us mailing lists of their contributors and still others have given us publicity in their church and school papers. We welcome every new avenue of approach and each new contact.

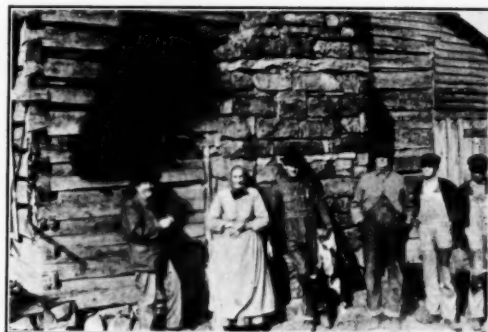
If *Mountain Life and Work* is proving of service to you will you not help us bring it to the attention of others? We invite criticism and suggestions from our readers and will be glad, whenever possible to publish your comments. This quarterly is not being run for profit but for service. We can better serve if we have the frank confidence of our subscribers and their loyal help. May the fifth anniversary of this magazine "published in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the nation" mark the celebration of a big increase in our sphere of usefulness through a larger circle of friends sharing the results of the research and study of our contributors.

## THE POPULATION OF THE OZARKS

ARTHUR H. ESTABROOK  
*Carnegie Institution of Washington*

THE old resident on the Boston Mountains, the backbone of the Arkansas Ozarks, tells the traveler that his father or his grandfather came from Clay or Claiborne or Buncombe county, names that are familiar to the student of the Southern Appalachians. If the traveler pursues his quest further, he finds from the early census records that the Ozark Mountains of Missouri and Arkansas derived the greater part of their early population from the Southern Mountains. As is well known, the latter were settled by the movement of stocks westward from the seacoast beginning as early as 1765 although the peak of the migration did not take place until the close of the Revolutionary War. The story of the Wilderness Trail, its long wagon trains, its hardships, its perils, has often been told. The Wilderness Trail went from central Pennsylvania up the Shenandoah Valley, on through the Valley of Virginia to Kingsport at the head of the eastern Tennessee Valley. There were several feeders to this road, from Baltimore by way of the Potomac, from Richmond by way of the James River, and from Salisbury, North Carolina, by way of the Yadkin and the Watauga rivers. At Kingsport, the trail branched, one route leading to the Cumberland Gap and Kentucky, the other continuing on down the valley of the Tennessee to Knoxville where it was joined by another feeder line from Charleston, South Carolina, and Augusta via Asheville and the French Broad River. From Knoxville, the Wilderness Trail continued to Nashville where the level land was again reached. Thousands of families had gone over this trail in the period just following the Revolution. Many of these families settled in the mountains of eastern Kentucky, eastern Tennessee and western North Carolina. Others pushed on to western Tennessee and the plain lands. The whole Southern Appalachian region was then a pioneer country, very sparsely settled, with no

roads and no economic outlet. Each man had to be everything to himself and his family. But many of these early settlers were not satisfied with the isolation and the hard conditions they found. The future seemed unpromising so they moved on. Some went to the level lands in the Bluegrass of Kentucky; others to the plains of Indiana and Illinois. Many sought the lands west of the Mississippi River. Some of the latter chose the highlands of Arkansas and Missouri, the Ozarks.



*Settlers from Old Kentucky*

A large part of the population of the Ozarks in 1820 to 1840 was derived from the migration out of the Southern Appalachians. The story of this migration, its duration, the original source of the migrants, is partly told in the 1840 and the 1850 United States census records of the Ozark mountain counties. The birthplace of each member in a family is recorded in these census records. The movement of any given family can be traced. The record of one family in Newton county, Arkansas, in 1850, selected at random, gives the picture of this migration. William Lewis was born in 1801 in Virginia. His wife was born in 1805 in Tennessee. They had children born in Kentucky in the years 1825, 1827, 1829, 1832, 1834 and 1836. Their next child was born in 1838 in Newton



county, Arkansas. Thereafter five children were born in Arkansas. Many such examples could be cited from the records. A few of the elder members of these family groups were recorded as having been born in some European country, especially England, Wales or Scotland. For the most part, however, their birthplaces were given as Pennsylvania, Maryland or the Carolinas or Virginia. A small percentage of the general population of the Ozarks at this time came from Georgia, Alabama and Mississippi. Only a few had come from the northeastern states.

The first settlers in the Ozarks made their homes on the tops of the ridges, some of which are rather level and rounded. At that time the territory was heavily covered with hardwood timber, mostly oak and hickory. Large areas were cleared immediately for crop land. Thousands of feet of good lumber were burned in order to dispose of it. The soil of these hill-tops, no longer protected by the trees and the underbrush, was quickly eroded by the heavy rainfalls. As a consequence the crop production yield gradually decreased. This resulted in another movement on the part of many of the earlier residents. Some left the Ozarks entirely. Others moved down from the tops of the ridges into the valleys or the wide river bottoms in their immediate vicinity. A few remained on the mountain tops. Villages soon grew up at strategic points in the lowlands, which in some sections were rather extensive. The early settlers in the Southern Appalachians as well as these early Ozarkians first occupied the top lands and the heads of the creeks before moving down to the creek bottoms which proved more fertile.

The population of the Ozarks rapidly increased after 1850. Madison county, in the heart of the Arkansas Ozarks, increased from 2,775 in 1850 to 8,231 in 1870. In 1920 it was 14,918. The southern part of this county has had a branch line railroad since 1890 and since then has shipped out large amounts of hardwood lumber. The northern half of the county is more open and level and has a number of very good farms. The crop level in the northern half is much higher than that of the hill-tops in the Boston Mountains to the south. Newton county, untouched by any railroad and only recently connected with any hard-surface

roads, increased from 1,758 in 1850 to 4,374 in 1870 and was 11,199 in 1920. Other counties in the Ozarks have increased in much the same ratio. The population of the Ozark mountain region at the present time is roughly 700,000, half in Arkansas and the other half in Missouri.

Subsequent to the first settlement, there was little immigration into the Southern Appalachians until industrial development took place in the last few decades. Then immigration took place, but only into the industrialized sections. The Ozarks, on the other hand, have had a continuous although fluctuating immigration since their early settlement. From 1810 to 1850, the immigration was rather heavy. Just following the Civil War another heavy migration from the Southern Appalachians occurred because of differences in political opinion regarding slavery. From 1880 to 1890 there was again an increase of migrations into the Ozarks, largely from eastern Kentucky and eastern Tennessee. It has been said that there was a social awakening in the Southern Appalachians at this time and that some of the more undesirable citizens were forced out. These groups trailed westward and settled in the Ozark mountains because they had heard that conditions here were similar to those with which they were accustomed.

The Ozarks, like the Southern Appalachians, have had a continuous emigration since their settlement. Emigrations to the level lands of Oklahoma and Texas and to the farm lands of the Northwest have continued from the early settlement to the present time. A few returned to the Southern Mountains in the earlier periods. Since about 1890, emigration has taken place to the mining centers about Joplin, Missouri, and to the industrial centers in the larger cities, as St. Louis, Kansas City, Fort Smith and Little Rock.

For many years, Springfield, Missouri, was the nearest railroad point to the Ozarks, so it was necessary to haul all goods from this point into the mountains. About 1880 the St. Louis and San Francisco Railroad was constructed on the western border of the Ozarks from Springfield to Monett, Fayetteville, and Fort Smith,

*(Continued on Page Twenty-five)*

## IBERIA, AN EXPERIMENT IN THE OZARKS

*Mrs. G. Byron Smith*

Two years of Greek and four years of Latin in a mountain high school! In these days of such emphasis upon industrial education, it is most interesting to find an educator who has stuck tenaciously to the idea of a purely classical course, and especially when one realizes that the school is located twelve miles from a railroad station in an isolated county in the Ozarks.

When Mr. Smith first went to Iberia thirty-eight years ago he found only one person prepared for work beyond the eighth grade, but for that pupil the first year high school work was planned as carefully as if there were thirty. Thorough foundation work was given to the others and as soon as they were ready the mysteries of science were unveiled to them, the characters of literature became their friends, and the culture of the past was opened up through the old Greek and Roman heroes.

In the fall of 1926, when I visited the school I was told that out of the 165 students who had graduated from Iberia Academy, 135 had gone to college, 75 per cent of that number having graduated; that many of the rural schools in the surrounding country were being taught by Iberia students; and that the section whose people were formerly called the "yan-siders" by the rest of the county had become the center of culture. A list of achievements for any school to be proud of!

What was the secret? When I met Mr. and Mrs. Smith and caught something of the vision and enthusiasm that they had put into the work through all

the years I felt that I knew. Their continuity of service has never been broken and through all the struggles and discouragements their dream has never faded.

Mr. Smith has had the strong conviction that before students are ready to think constructively about community problems, vocational guidance, and industrial training, they need the thorough groundwork of the cultural and the scientific subjects. His thought is that most of our high school courses of study have been so padded with easier and more popular subjects that as a consequence the graduates have not really been prepared to grapple with the problems of the day. To those in the mountains who are working at the problem from the other angle this is real food for thought.

Carrying his idea to its logical conclusion, Mr. Smith is stressing the vocational in two of the courses offered by the new Junior College which he has developed. The Iberia experiment is worthy of study by educators in the mountains elsewhere. Is the vision of a bigger life needed before stressing the ways of achieving it? Does the classical course give vision better than do our more "popular" courses? Or is it after all a question of personality rather than the medium through which the individual works? These are the questions the thoughtful reader will have in mind as he regards the story of Iberia written by Mrs. Smith, one of the founders.—*Editor*

SOME forty years ago in an out-of-the-way village in a spur of the Ozark Mountains, an experiment station was established, Iberia Academy, at Iberia, Missouri. Miller County, situated in almost the geographical center of the state, is cut in two by the Osage River, and the Academy is located in the south half. It is to this half that its efforts have been largely confined, as the slender means with which the work has always had to be done has allowed of little further expansion.

This territory has received few of fortune's favors; most of the things that go to make a so-called prosperous and well-to-do community have missed it. It is hilly, and for the most part the soil is poor and rocky. Recently one good public highway, No. 17, has tapped this half, but as yet few good roads have been built. At the time the Academy was opened, none of the streams and branches were bridged. No mills or factories of any kind were near, and there were no openings for young people. Life was one continuous round of

grind. The nearest railroad station was, and still is, twelve miles away, in another county. Public schools had terms of from three to six months. Competent teachers were difficult to obtain. School buildings were small and poorly equipped. Often ninety children were crowded into one small room with one teacher in charge. Many children walked from three to four miles to school. Little could be offered them aside from reading, writing and arithmetic. And there was not a high school in ten counties around.

Under these circumstances Iberia Academy was opened. A number of young people from the surrounding country were brought together. Some came on horseback; some in farm wagons; others walked in, sometimes a day's journey. A course of study was laid out, a course looking rather toward cultural value and foundation work. It was about as follows: four years of Latin, two of Greek, three of Mathematics, four years of English, two of Science, and three of History. The mill was

set grinding. Like the mill of the gods, the grinding was slow, but exceedingly small.

Among the eager group gathered on that first morning, October 1, 1890, only one was found prepared to enter upon the proposed course. Consequently, a preparatory year had to be installed as a feeder for the course. These young people of the Ozark hill-country were bright, capable and industrious. As the years passed, more and more of them ventured upon the four-year course as laid out, and many completed it with splendid results.

Since 1890 many remedies have been proposed for the betterment of conditions in these neglected sections, but the Academy has always placed its emphasis upon the cultural rather than the vocational—especially stressing character building and the raising up of leaders. "Snap courses" have never been sustained. It is no uncommon occurrence in an enrollment of 125 pupils to find 120 who are taking Latin. More than 95 per cent of the graduates have had four years of Latin.

More than 75 per cent of those graduating



*Greek Class—Iberia Academy*

have gone on to college, the greater part of them having to make their own way. In college they have excelled and have won honors. in debating and public speaking, in Mathematics, Science, Greek, and Latin. They have served as presidents and other officers in the Christian Associations of different colleges. In fact they have shown themselves to possess the inherent qualities that fit them to hold positions in almost any walk of life. Many of them are now outstanding figures in the circles in which they move.

One frail young girl in fourteen years worked her way through the Academy,

through college, and through a two-year tour abroad, including a trip around the world. Today this young woman is the wife of a professor in one of our leading universities, and her home is a center of culture and refinement, a "gathering place" for some of the best intellects of a great city.

A young man, in about the same length of time, made his way through the Academy, college and graduate school, and now carries the Ph.D. degree from one of our leading universities. He has already held professorships in Pomona College and the University of Nebraska, and recently has been called to a still higher position in the University of Washington, at Seattle.

Another Iberia graduate is now a professor in one of the departments of History of the University of New York City. A third has been permitted to practice before the Supreme Court of the United States; and during the war he did an outstanding piece of work as Prosecutor of Vice for the Southwest, his territory including several states. Others are coming to the front in the profession of law, notably in St. Louis, Portland, and Los Angeles.

The pastor of the First Christian Church of Atchison, Kansas, grew to manhood in one of these cabin homes, and Iberia Academy first opened the door of opportunity to him. Another of the Ozark boys discovered by the Academy has held pastorates under the Presbyterian Board in Salt Lake City, San Francisco, Oakland, and Hollywood, and is today a power for righteousness on the Pacific Coast. One product of the Academy experiment is prominent in insurance circles, in one of the old-line companies with headquarters in Philadelphia. A number of leading physicians, not only in the Ozark country, but also in other sections—Dayton, Kansas City, Oakland—are Iberia graduates.

And now a new venture has been entered upon. College expenses have been soaring; incomes from the Ozark farms have not soared at an equal rate. In consequence a college education has become an impossibility to many. Surrounding this south half of Miller County is a section of country almost as large



as the State of Connecticut in which not an hour of college work is offered. Under these circumstances Iberia Junior College has been opened. This may be called experiment number two. The work is yet in its infancy; it is now in its third year. But it seems quite a grown-up infant, and it has all the traditions, equipment, and inspiration of the Academy to build upon, and a continuous stream of youth trained in the Academy pouring in its doors. The Junior College has been opened with five good buildings, a campus of twenty acres, modern equipment, a library of seven thousand volumes, an endowment of \$100,000, a property valued at \$150,000, a splendid board of trustees, the support of a fine group of loyal Academy alumni, and last but not least, without a penny of indebtedness, as it has always been the policy of the school to keep out of debt.

The result of this Academy experiment has been to show to the world that, in less than two score years, even a small half of one of these isolated counties of the Ozarks is capable of furnishing to the world university professors, college professors, high school superintendents, physicians, ministers, rural school teachers, Red Cross leaders, attorneys-at-law, salesmen, businessmen, and many other types of leadership. The future bespeaks even greater results. The Junior College is steadily giving rise to such hopes.

As the cultural training has been given by the Academy, there has gone into the Ozark homes an air of refinement and culture until today the Iberia community is considered one of the model communities of the State. Every year there comes pouring in from many parts of the land, former graduates who have gone out into the world and made good. These are intelligent, refined young people, and they bring to their homes an atmosphere of appreciation—an appreciation of the opportunities afforded by and in spite of surroundings, as well as a sense or feeling of the worth-while-ness of life. Cabin homes are thus transformed from the common-place to centers of culture.

The Iberia students of today are a self-

*(Continued on Page Twenty-eight)*

### "KINFOLKS"

The following sketches are taken from many similar ones which were discovered while tracing out a family history. The family has lived for seven generations in the Appalachian Mountains. Some have remained in the mountains, but each generation has been represented in the migration to the west, to the wars, and to the cities.

Two girls were born in the Appalachian Mountains before the Civil War. They were about the same age and near relatives, one being the sister of the other's father. Aunt and niece started life under about the same conditions. Ibby, the aunt, was left an orphan at the close of the war and was taken at the age of eleven into the home of an uncle in the mountains of Kentucky. As her uncle had a large family, she hired out at thirteen for board and keep; at seventeen she married a mountain farmer. Her niece, Comfort, went west with her parents shortly after the war and lived near Kansas City, Missouri. When she was thirteen her mother died and it was her good fortune to be adopted by a wealthy family. She was then in high school. At twenty-two she graduated from college, took a trip to New England, and married there.

Ibby at fifty was a broken old woman, her shoulders stooped with years of hard work and rheumatism, her hands gnarled, her fingers stiff and her face seamed with suffering. She had borne twelve children and lost four. Her niece Comfort at that age had also raised a family, though of six instead of twelve children. But she was as well preserved as most women of "culture and refinement." Had you seen these two women together then you would have thought the one twenty years older than the other.

Twenty years later, however, you would have had great difficulty in deciding which was the labor-trained mountaineer and which the college-bred New Englander. During these twenty years Ibby lived in a college town where she and her husband had moved to give their last three children an education. She took a new lease on life, read constantly, learned with her children, attended public

*(Continued on Page Twenty-nine)*

## KINGSTON-IN-THE-OZARKS

By OTTO ERNEST RAYBURN

Mr. Otto E. Rayburn is an unusual school principal. He fled from the prussianized education system of Kansas, of which he was a high school principal, to the freer atmosphere of Arkansas, and after a while went into the employ of the Presbyterian Board, at Kingston, Arkansas. He has worked in the closest fellowship with Rev. E. J. Bouher and contributed to the promotion genius of Mr. Bouher a plodding and systematic brilliancy that has more than doubled the fame of Kingston. For all he is a plodder, as becomes a schoolmaster, he is a poet as well, and the Ozark mountains have stirred the muse to song, and storytelling. He has published "The Ozarker" and other periodicals for the past three years, pouring out a profusion of promotion, of artists, and of business literature concerning the western Ozarks. To do all this Mr. Rayburn has established a printing plant. The Presbyterians put their buildings to the use of

public school education, and the schoolhouse, long unsuited to its purpose, has been taken over by Mr. Rayburn as a publishing house. He hired two printers at his own risk, and then employed a succession of students, giving them wages, thus enabling them to come to school. Mr. Rayburn has thus added an industry to the list of enterprises at Kingston and has run it until now with great success.

Kingston is a mountain point of rare cooperative spirit. The people recently laid down a third of a mile of pipe line to bring water to the buildings on the hill. Much of this work was done by volunteer labor. I do not remember of any mountain community piping water at so great length into a hospital and into a church and school building. The stimulus for this comes from Mr. Bouher, the pastor, and Mr. Rayburn, the principal.—WARREN H. WILSON.

It seems the height of incongruity to find in the heart of the Ozarks, thirty miles from the whistle of a locomotive, hemmed in, until very recently, by almost impassable mountains and unbridged streams, a village offering the maximum of social, cultural and educational opportunity, rurally speaking. It is paradoxical to the average mind to discover progress in such isolation, but such is true of Kingston-in-the-Ozarks of Arkansas. With practically all the handicaps in the category of transportation and all the obstacles common to rural isolation, Kingston has lifted her head and written chapters of progress in the lives of her people.

Hidden deep in the mountains of eastern Madison county, Kingston is now reached by an excellent highway from Berryville on the North and from Fayetteville and Springdale on the west. Kings River, for many years the traveler's Waterloo, is now bridged with concrete and steel-cable bridges. When the traveler swings around a curve three miles north of Kingston, the village appears on the horizon like a toy shop in Alice's Wonderland. Kingston-in-the-Ozarks! A current in the Sargasso Sea of Arkansas! The community that has a splendid highway in but no road out; nevertheless a village of promise. A Roycroftian retreat in an Arcadian environment.

Had this trip been made thirteen years

ago Kingston would have appeared as any other Ozark village. Not infested with ignorance and irreligion as some have pictured it, but undeveloped. Kingston has always had a pedigree of pure Anglo-Saxon blood, and lack of opportunity rather than stupidity was the



The Reverend E. H. Bouher

cause of its mediocrity. A salt-of-the-earth type of people came to Kings River valley from Claiborne county, Tennessee, in 1820, and isolation never wrested Cavalier and Puritan



ideals from them. The purity of the blood of these hill folk must be realized to understand the progressive Kingston of today. Outside leadership has helped, but without the stalwart

is disclosed. Bouher is a hill-flavored, modern man of God.

When you park your car in the shadow of the spacious community building at Kingston and view Kings River threading its silver way through a fragrant valley of twice-told tales, you will be haunted ever after with the memory of this Ozarkian Garden of Paradise. Not rugged scenery, but for simplicity and beauty of contour, a scene unsurpassed. You may enter the Ozarks to scoff but, if you have a soul, you will remain to pray.

High above the village, Community Hill, a kaleidoscopic light house, looks meditatively upon the smiling valley below. On this hill of hills are buildings for every good purpose under the sun—a place to worship, to

learn, to labor, to regain health, and engage in wholesome recreation. Every opportunity



*Kingston Community Church, Exterior*

men and women who match the mountains in whose shadows they live, the Kingston project would not have the national influence that it has today.

The Kingston of today is the result of nearly thirteen years of effort in community development. The Reverend and Mrs. E. J. Bouher came on the scene about the time the World War began. As a community builder, Bouher has few equals in the nation. Backed by gifts from the Brick Presbyterian Church at Rochester, New York, which recognized the need in this section, Mr. and Mrs. Bouher began pouring out their lives in gladsome service to the stalwart people of the hills. Some have not understood the work of this devoted couple, but as the curtain of prejudice rises a service almost unparalleled in rural life



*Kingston Community Church, Interior*

for enlarging the spiritual, mental and physical life of man is found here.

The church auditorium is a sanctuary of rare beauty, a place of worship that has the real atmosphere of worship. The harmony of color, the restfulness of the whole interior is the thing that holds the visitor speechless. A large Kimball pipe organ lifts the thoughts heavenward until one finds himself in a new world. Creed or lack of creed is no barrier in this church. All are welcome.

results the Kings-Plan. Numerous inquiries and requests arrive daily at the Kingston headquarters. The Plan is by no means perfected at present but it is rapidly gaining ground and will soon, its founders hope, be beyond the experimental stage.

The thing that interests the social psychologist most is the open-mindedness of the people who have made the project a success. As stated



*A Kingston Literary Society*

The Kingston High School has been called "The Little Harvard of the Hills." It has met all requirements for a standardized Class B high school in the state of Arkansas. Numerous mountain coves near Kingston have been made productive through the tutelage of this school. Not only does the institution maintain a high cultural standard, but its vocational courses, in agriculture, home economics, and printing are sound and practical.

The outgrowth of the work is the Kings-Plan a national country life service. It is what might be called a humanitarian plan giving the maximum of social, educational and cultural opportunity to a rural community. The Plan is based on the principles that every child has the right to be well born and to have an opportunity for the development of its faculties without environmental handicaps. Already a number of communities are copying with good

in a recent editorial in Ozark Life, the folk at Kingston have relearned the Lord's prayer. Once they repeated it in a sort of way that they thought was religious, but they don't say it that way now. They have lifted their eyes unto the hills and caught a new vision. They still pray for daily bread, but put legs on their prayers and help themselves to the good things of the fragrant earth. Shady sins and shoddy virtues still decorate the community balance wheel, but instead of throwing stones as in old days, they pulverize the stones to sweeten the soil. Deliverance from evil they do not now petition with a whining cant, for the golden-rule plank of the Kings-Plan is a fair endowment of moral safety. Of course, impishness is still written large in the lives of Kingston folk just as it is in human nature the world around, but they are sincerely trying to commit the Golden Rule to memory and then act it upon the stage of everyday.

## IN 'LASSES MAKIN' TIME

By W. H. STRONG

Of all the pleasant memories  
 From childhood's varied store  
 That wander through my mind at times,  
 There's none that haunts me more  
 Than that hazy time in autumn  
 When the days are at their prime,  
 And I think of that old sorghum mill  
 In 'lasses makin' time.

I see myself a kid again,  
 Down in the Ozark hills,  
 A strippin' off the cane blades  
 For one of those old mills  
 That moved about from place to place.  
 "A gallon for a dime"—  
 The price they charged for "skimmin'"  
 In 'lasses makin' time.

When my day's work was over  
 I'd hurry to that mill,  
 And with a juicy cane stalk  
 I'd dip and eat my fill.  
 I'd get all smeared with 'lasses  
 Mixed with dust and dirt and grime;  
 Just a happy, healthy Ozark kid  
 In 'lasses makin' time.

I've been wined and dined and feted  
 Since that happy distant day.  
 Now old age is creeping on me  
 And my hair is turning gray;  
 But I'd greatly play the kid again,  
 And give up my last dime  
 For an hour 'round an old sorghum mill  
 In 'lasses makin' time.

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### THE KENTUCKY MOUNTAINEER

*From a High School Graduate's Oration*

A feature writer recently visited the mountains near my home, where he hoped to find material for a story and also secure some pictures.

The first day out of town while riding along he met a man coming up a creek carrying some "odoriferous hides," as he described them. The mountaineer was dressed simply, wearing overalls, blue shirt, rough shoes, and a straw hat, even though this was in the late autumn season. The reporter, since the mountaineer seemed to be friendly enough, began asking questions, questions of such a nature that a mountain boy ten years old could easily have answered them. The mountaineer, noting that the city man was very slow to learn and that it was a hard job to explain or answer his questions so as to make him understand, began purposely to act dumb and ignorant and to tease the city man along by asking silly questions of him. After awhile when the city man

asked this old mountaineer if he ever had heard of Abraham Lincoln or if he knew whether the Civil War was over or if he had ever heard of New York City, the mountaineer, to one so foolish as to ask such questions, replied that he had never heard of Abraham Lincoln, that he didn't know they had quit fighting the Civil War, but that the name of New York did sound familiar. To the mountain man this kind of answer was a huge joke.

As a result of this interview there appeared an article which would have made Edgar Rice Burroughs hang his head in shame if he had chanced to read it. The way that man enlarged upon the truth, his description of "the mountaineer", and the pictures that were in the article given as "typical" would have made any true son of the mountains boil with rage.

Contrary to the impression of many, the mountaineer is not the poor white trash of the South. Many are the old men of the mountains who are able to trace their ancestry to fine old families of England, Scotland, and France. It is true that the mountaineer is not

very well educated as our present standards of education go. But he is full of hints of the culture of Shakespeare and Chaucer. He has a courtliness of manner that bespeaks the true gentleman. He quotes the Bible as fluently as a lawyer would quote law. The sense of right is buried so deeply in him from childhood that he will not take advantage even of his worst enemies when they are in need. In those rugged mountains he is pure, safe, and well protected from some of the outstanding moral and social evils of the day. Remember, I am not speaking of the townspeople; they are much alike the country over; nor of the shiftless good-for-nothing. I am speaking of the true, self-respecting mountaineer.

Now the challenge is ours to stand forth as mountain students and prove to the world what the real mountain people are made of. We have a contribution for our day. No one else can bring out those sterling qualities of manhood and womanhood that have been preserved beneath the shadow of those tall hill-sides as can the mountain men and women. It is for us to educate our people so that when

the nation turns her eyes toward the mountains and breathes the prayer of the Psalmist, "I will lift up mine eyes to the mountains; from whence cometh my help," we will be fully prepared to respond to the call. Then our critics will know and understand what kind of man a true mountaineer is and what makers of men our mountain women are.

God made our mountains beautiful beyond human words to describe, with their misty valleys; their dusky blue slopes, ridge upon ridge in the distance; their deep thick forests, the haunts of the red bird and the hermit thrush; and their silences, that mock an empty word. We will show the world a race of men worthy of such a home, stern as our rocks for right, yet lovers of beauty such as our eyes from childhood have seen, silent as thinkers, dauntless in hardship, rugged and strong as the mountain wind that whips through the gaps.

Stranger that passes by from the crowded, fevered haunts of the fat, easy lowland, tell me truly, do you need men like these from our mountains? We shall be ready.

## SOME CHURCH PROBLEMS IN THE SOUTHERN MOUNTAINS

By PAUL E. DORAN, *Sparta, Tennessee*

TO ONE who has long known the Southern Mountain region and who goes for the first time to Scotland and Ireland, the similarity of the people and of many of their problems seems very striking. Especially is this similarity noticeable in the Scotch Highlands and in the country districts of Ulster. The family names are largely the same, and every day in Scotland as in Ulster I was meeting people strangely like others of the same names whom I know here and whose families have been here many generations. Many of the expressions and modes of speech one is accustomed to here he finds over there, especially if he stops by the roadside to talk with some farmer or enters some wayside home. So many of the household words, customs, and personal peculiarities are the same that after a few weeks one begins to realize to what a wonderful degree our

people are a blend of those two strains. There is a refinement of manner and a delicacy of sentiment there which seems somehow to have faded out to a degree here, due no doubt to the rudeness of pioneer life through which our people have passed since coming into these mountains—unless, as seems very likely, our cousins across the seas have acquired culture since their kin migrated to this mountain country. The hardness of life here and the lack of opportunity are somewhat like the conditions there, and they create similar problems—except as regards home ownership, which is far more common here, outside the industrial sections. In our mountains there is the same shyness in the presence of strangers which one notices in Ireland, and at the same time there is the friendliness of the Scotch. There is the happy-go-lucky spirit of the Irish,



and the shrewd, calculating parsimony of the Scotch. Though he may not express it as we think he should, the Southern Mountaineer is profoundly religious, and that is also one of the outstanding characteristics of his kinsmen overseas, for no more devoutly religious people can be found than the Scotch Highlanders.

The Scotch and the Irish who settled here more than a century ago brought with them their religion and their ideals of life. Learning was a part of their religion. Due to pioneer conditions and the utter impossibility of getting in the wilderness ministers who could carry on the traditions of their fathers, there was a breakdown of their forms of worship and of church government, and with it went also many of their ideals; so that, as many of us view it, there was through the years a deterioration in the life of the people, until recently, when the trend has again been upward in some respects. No better illustration of what I mean comes to my mind than the following: Some time ago in writing an historical sketch I needed some old books common in pioneer days but not now easily accessible. In my search for the books I found a very old man who remembered seeing them at the home of an uncle when he was a boy, and he put me in the way of locating them. When I found the particular book I wanted most, back in an old attic into which it had been thrown, it had marginal notes made in a clear hand and was numbered "493." The original owner nearly a century ago was just an ordinary mountain farmer whose father had come from County Antrim.

In another home where some time ago I was having dinner, the talk turned to ancestors, and I asked my hostess what her ancestry had been. Her reply was, "I don't know what kind of people our people wuz. We have one of great-grand-pap's books here. Maybe you can tell by it what kind of people he wuz. Nobody as has seen it can read it." When she brought it to me, it was a well-worn but excellent Greek text. And here the great-grandchildren of this student of Greek were living in poverty and could not read their own names in any language!

This seems a tragedy indeed and it is not easily accounted for. But certain it is that very many of our mountain preachers denounce learning and boast of their lack of it, holding

that a man cannot have this "high larnin" and be in the "Sperit" at the same time. Every time one of these preachers can find an opportunity he denounces bitterly every minister who may have any education, even of his own denomination. Those churches which demand an educated ministry are held to be much worse than dangerous. So in many parts of our mountains a trained minister has a much harder time establishing himself than an untrained one; but once established, he can wield a mighty power for good.

This in itself is one of the biggest problems the church has to face in the Southern Highlands. The wonderful development in recent years in public education has been very largely the result of the interest many churches have taken in education, in establishing new schools and in enlarging schools already long established. This development in public education and the creation among the people of new ideals, or rather, as I think, the restoring in a measure of ideals which long ago were held by our mountain people but which were lost for awhile, has given the church a wonderful opportunity. Whether the old forms of worship and of church administration which the pioneers brought with them, and which never have completely died out in the mountains, shall be restored or not will remain a question of little importance if only the whole church in all its branches can see its task in this new day. The time is ripe for an educated, consecrated ministry. Any church which will not see this and do something about it will be but hindering the spiritual development of our people, and hindering their material development as well.

In this respect the churches of Western Europe are far ahead of our churches here. I found no church there which does not have a high standard for its ministry. For instance, in England some churches which in parts of this country have such low standards as to amount to no standard at all, require not only that their ministers be well trained before being ordained, but also that before being allowed to become pastors they must first serve as an assistant to some minister of long experience. These churches, like most European churches, permit laymen to preach the Gospel, sometimes even without education, but they are known by



all as lay preachers and are never considered as ministers at all.

As a practical example of the value of right ideals in the recognized church leader, let us consider the home mentioned above in which the Greek text was found. The father and mother had reared a large family in that community where there had never been any but the type of religious work so common in our isolated mountains. The older children had grown up without much schooling and without any desire for more. Then at the request of the community, who were asked in a public meeting to vote on it, a church famous for its high standards was induced to begin work there. It sent a well-trained consecrated woman as full-time religious worker. A congregation was organized and a young man of fairly broad experience and high ideals was engaged, with the help of the Mission Board, to serve that community along with some others. A new school building was erected and three competent teachers were engaged. The four younger children of that family, having completed the work offered by the improved local school, have gone out to church or mission schools for further study. Furthermore, one young man, a member of that congregation, recently took his Master's degree in one of our leading colleges and now holds an important educational position. And one young lady, a product of that community and the mission schools, did a notable piece of work last year in neighboring counties as a teacher in a number of Vacation Schools of Religion. Every year a fresh crop of young people go out from that community to the mission schools to train themselves for worth-while service.

And this suggests an important phase of the subject now under consideration, namely, the task of the church in helping to provide educational opportunity. There is a feeling in some quarters that the day of the church school is over. It ought to be over for those schools, supported by some denomination, which exist for the sole purpose of making converts for that denomination, and we have indeed some such church schools. But I am not sure that it is over anywhere in America for the really worth-while college where Christian education is valued for its own sake. I could wish, personally, that all young men and young

women going away from home to college could go first to a really good church college or college of independent endowment where there would be opportunity to form contacts with men and women of real character and vision and where they would get definite Christian training, and then later that those who were to be leaders could go to the universities. I think it will be a long time before the need for such colleges ceases, and state education and that at the universities will have to undergo much change before that time comes. But it is not so much in terms of colleges that I am thinking; for the needs of this mountain country, I have in mind the church academies.

Of these there are many which are meeting a real need and which ought to be strengthened—such schools, for example, as Pleasant Hill Academy, Alpine Institute, Mossop School, Cumberland Mountain School, Saint Andrews, Washington College, which is the oldest west of the Alleghenies, and many others. But the existing agencies are not adequate. Much as we may believe in public education, there remain many in the rural sections of our Highlands who must have some other way provided if they are ever to have an opportunity for proper schooling. The counties are unable to maintain enough schools, the states apparently cannot do it, and Federal aid in sufficient amount is yet very far in the future. There are thousands of boys and girls active in body and alert in mind who live out of reach of any high school and for whom no door of opportunity opens because their parents are too poor to send them away to school. For such, the Board of National Missions of the Presbyterian Church in the U. S. A. and some other agencies allot a certain limited sum each year for scholarships, whereby many are enabled to go to a mission school. Certain endowed institutions make it possible for others to go. But all the agencies combined are at present only partially meeting the need. The church needs to get a vision of the wealth of potential leadership and enlightened citizenship which is wrapped up in these underprivileged boys and girls. Christian men of philanthropic spirit are pouring out millions every year in endowment and equipment for the big universities, and this is well. But schools of the type just mentioned ought not to be neglected, and would not be if only the

church as a whole had a proper vision of the needs of our mountain country.

In the matter of religious education, as we usually think of that term, the churches in Ireland have far outstripped us. There it is considered the duty of the church to provide definite Christian instruction for all Protestant college and university students, and with the cooperation of the colleges this is done. Likewise, instruction is given to students in the secondary schools, and in the elementary schools a special effort is put forth. The aim is to give religious instruction to every child of Protestant parents, the Roman Catholics having their own plan of instruction. Annual examinations are conducted by the churches and prizes and merit certificates awarded. With our week-day religious instruction a beginning has been made, but only a beginning. And yet in our Southern Mountains the opportunity is greater for this sort of thing than in almost any other section of the country, because here we have a population almost solidly Protestant and with a religious background. In few communities would there likely be any real objection to the right kind of religious instruction, any objection except that which any new thing must meet.

But by far the greatest religious problem which we face in the mountains is that of denominational rivalry and deadening sectarianism. The greatest task confronting the churches is to find some common ground for cooperation. The first thing needful would seem to be some agreement as to what constitutes occupation of a given territory. That done, territory which is occupied and served in any adequate way by one denomination should not be entered in any manner by any other. It frequently happens that a community will be allowed to go neglected for a generation or more. Then if some church sees the need and goes in as a missionary enterprise to serve the community, immediately one or more other churches will conclude that since the church in question seems to be making some headway, they should go into the community also. The result is that a project that might unite the community and build up the Kingdom of God is divided and there is confusion. This is the sore spot in our religious work.

In one county I know, last year the following happened, which illustrates the point. Several years ago a denomination which was already the strongest in this particular field organized the territory on the Larger Parish Plan and placed a man on the field to serve it. Congregations already organized were reorganized on the community church plan so that denominational adherence was not necessary for local church membership. New congregations were formed on the same plan. Chapels were located at convenient distances so as to serve the whole territory. Agitation in behalf of consolidated schools was begun. And a year ago this agitation came to fruition in the erection of an excellent building and the consolidation of three schools, the first in a system of such schools for this territory.

One of the old schoolhouses, a dilapidated building which ought to have been condemned years ago and the only one of the three which under the deed could be sold, was offered for sale by the school board. Before the building was to be sold an evangelist of a certain denomination was engaged and sent there to hold a meeting with a view to organizing a church, a Sunday School having been organized in the school house earlier in the year. The old house was bought for a very small sum, a large part of the purchase price being paid by members of the church already in the field because they did not want to seem narrow and antagonistic. The evangelist, who belongs to a church which historically is less than one hundred years old, came and labored nearly two weeks, regaling his hearers with gruesome stories of how Nero brutally murdered one hundred and fifty thousand members of his denomination right in the age in which Christ lived; he asserted that the wicked denominations had tried ever since to crush them but that they were still a mighty and unconquerable force in the world. Now this old schoolhouse is so located that there is a chapel two miles in one direction where regular preaching and Sunday School are maintained, another two miles in another direction, and two others less than three miles away in other directions, while the community house, which is the large center for the group and the place where the Sunday night services, young people's services, as well as all community meetings are held, is only one mile away.

The Sunday School thus organized has drawn some from each of the four and to that extent has weakened them in their work. The congregation thus formed is composed of a few families who would not co-operate with churches already organized, and some of whom have to pass one or the other of the chapels in order to reach their meeting place.

This would not be so bad if it were only an isolated instance, but it is of frequent occurrence in the mountain country. The members of this congregation were easily won over to the consolidated school idea, but of the church they have quite a different conception. In time some organization like the Southern Mountain Workers' Conference might do much toward solving this problem; but the difficulty is that some denominations will have nothing to do with any inter-denominational effort, as has been learned in efforts to organize County Pastors' Associations and in other ways.

In Ireland and in Scotland an excellent solution has been found to this problem. In no other countries have I seen such an earnest effort being made to take the church to the people as is made in these countries. And in such a fine spirit is it done that there is no over-lapping or duplication of effort and no friction. But conditions are different there to this extent: There is a church consciousness which we sadly lack in our mountains, if not indeed in our whole land, a reverence in the worship which we do not know at all, and a respect for constituted authority which we despise, many times to our hurt.

Their system is very simple. Let us take for example the United Free Church, which is really typical of all the churches there. In the United Free Church there is a Central Fund which makes it possible to employ trained ministers at a satisfactory minimum salary. Every church must contribute a certain amount in order to be able to share the benefits of this Fund, or in order to be under ordinary circumstances a church at all. In the Highlands, where conditions with respect to financial resources are very similar to those which exist in our Highlands, the Highlands and Islands Committee of the General Assembly supplements the local contributions to a point where congregations can qualify for the Central Fund. But before any such special arrange-

ments can be made the General Assembly must review all the facts and give its authority. This authority is never given unless a trained minister is to be settled in the community as pastor, and not then unless the community would otherwise be an unchurched community. The only exception that is ever made to this rule is in the case of a community where there is really need for two ministers and where some other church feels a responsibility. In such a case the highest authority of both churches make definite agreements as to just what the duties of each shall be and the whole matter is then considered a joint enterprise. This automatically prevents that over-lapping and friction which is so distressing at times here.

The Irish have solved the problem in a similar way. They have a rule, which seems to be very rigidly adhered to, that before a church can be organized in the country it must have raised for three consecutive years at least two hundred dollars a year for local support. If in a town, it must have raised at least two hundred and fifty dollars for three consecutive years. Even then it must not be in competition with another church. There are, however, only two Protestant denominations of any consequence in Ireland.

It may take a long time to accomplish it, but surely everything ought to be done that can be done to bring about a like spirit in the work of the church in our mountains. There are far too many unchurched communities and communities inadequately supplied with church privileges. We are facing a new era of opportunity. Already there has been an awakening educationally, as evidenced by the vast throngs of young people who are seeking higher education, by the significant move for consolidated schools and by the lengthening of school terms in the rural districts. Although parts of the mountain country, because of the nature of things, must remain poor, in other parts educational progress and economic independence have come in a measure which fifteen years ago would have seemed impossible. In religion, however, there has been no corresponding advance. The church must face the issues squarely and adjust its program to the needs of the new day, or it must be prepared to see the younger generation more and more desert it.



## FROG LEVEL

By FRANK F. GRAHAM, *Cedar Creek Academy*

BACK in the spring of 1926 there came to Cedar Creek, Tennessee, one, Sisro Cutshall—so he signs his name—with plenipotentiary powers to negotiate for a church and a school in his home community of Frog Level. "Nary a school war thar" within two to two and one-half miles of any family, and most of the families, so he explained, were three to four miles from "ary" church, school, or Sabbath school. Surely it made us sad to refuse a request for aid from such an underprivileged group of mountain people, but our Board of American Missions was not at the time in a position to take on another worker, and all the workers on the field were handling as much as they could possibly handle even reasonably well, for already two additional mission stations were being served by the Cedar Creek workers—Houston Valley and Burnets Gap, five and ten miles away.

But the folks of Frog Level were not so easily discouraged; they must have learned that persistence is the secret of success, for again in the spring of 1928 they sent a delegate, this time a woman, Mrs. Collins, who strengthened the plea made by Sisro by presenting the names of 53 children of school age and 125 adults who sincerely wanted Christian training. Land upon which to build a church-school was offered, materials and labor were promised for the erection of a suitable building, and the very best of co-operation was assured. What group of mountain workers, with even the least gift of the spirit of Christ in their hearts, could turn down a plea from so earnest, so needy, a group of people as those at Frog Level? And so it was decided that we would open up a Sabbath school, at least that we would meet with the folks in an old cabin near the center of the community to be served, and if there were shown the interest and enthusiasm sufficient to warrant our efforts, we would take turns

going, two by two, to conduct services among them.

The first trip was in early March; the roads were rivers of mud, and they became muddier as we travelled, for it was raining. Thirty-nine men, women and children, however, were out to greet us—there had been more but we had misjudged the distance and were a little late in arriving at the old cabin



*Old Cabin Church*

—thirty-nine people perfectly in earnest in their desire for a church and school. To further test their sincerity and earnestness, we told them that first Sabbath that it was the policy of our church to help only those who were willing to help themselves; consequently we would demand that the people of Frog Level elect their own superintendent and secretary, their own song-leader, and substitute-teachers, so that when we could not meet with them their services could be carried on uninterruptedly; and one thing more, at each service at least one person from the community must make a public prayer. "Oh, we can't," they said; "we are only poor untrained people; that's why we asked you to come." But we stood firm, and before the afternoon was over the officers and teachers were chosen, and one of their own men had led in prayer.

Well, the work flourished from the start. Within four weeks we had an attendance of 125, and at the Children's Day service staged

entirely by the folks of the community, the children trained by women of the community, with stage built out-of-doors and decorated only as mountain people can decorate with crepe-paper flowers, there were 250 proud relatives and friends to share the program. The old cabin was too small to accommodate the number who were coming—for weeks we had been sitting three deep on our plank benches—and so there was only one thing to do, and this was to discuss plans for a new building.

The Home Board could not do a thing to help financially. This was explained to the people, and further, that if they erected their own building with their own materials and efforts they would enjoy its use more fully. A mass meeting was held one Monday evening the latter part of July; enthusiasm ran high. Five acres of land were given by an old lady, the widow Jones; all the timber necessary for the structure was promised by two other members; all the men subscribed their labor; and a committee was appointed to solicit funds for the roofing, windows, doors, hardware, and other building materials which would have to be "fetched on."

In August, ground was broken and the work actually begun. With Mr. C. L. Waddell as foreman and Mr. H. C. Trumbull from Cedar Creek, as advisor, the form for the concrete foundation was built, a small concrete mixer was put into motion with the aid of a Ford, the concrete was poured, and the first important construction step had been made. The sills were laid and then the men of the community were called together and the building was framed. The satisfaction on the part of the participants at seeing the new building take shape overshadowed the minor detail that the frame in a number of places was bowed sufficiently to remind one of a snake's track. However, this was soon corrected and then attention was turned to over-head joists and rafters. These were cut out and raised and then the weatherboarding was put on, with every one capable of using a hammer taking part. While part of the men put on the siding the rest laid the flooring. As soon as that was finished, the roof was completed and the chimney built. Then so anxious were these people to use the new building that with planks

for seats the Sabbath school services were moved from the old cabin to the new structure.

The work was now slowed up but did not stop. The men had to go back to harvest their tobacco crop, but lent what aid they could toward finishing the building. The windows were put in, the doors hung, the room was ceiled throughout and it began to take on the appearance of a real school and church building. Then a full day and a couple of evenings were spent in assembling the desks and seats and setting them on oak strips, in order that they could be moved when necessary to have a community social. By the middle of November all was ready and plans were made for a Dedication Day, which was set for Friday, November 30, 1928.

The great day to which all Frog Level had been looking forward arrived, the day of "the dedication of the temple." A program had been planned, the likes of which had never been heard of before: games in the morning, dinner on the grounds, dedication services, then more dinner on the grounds, amateur theatricals in the evening. But Nature didn't co-operate, for rain commenced to pour the night before, and not having done enough damage during the night, it continued to pour throughout the morning. Rain and mountain roads have a peculiar affinity, one for the other; however, Frog Level folks are not easily daunted, and so when the folks from Cedar Creek arrived, with Miss Dingman from Berea as a guest, the new building was full (whether more full of mud or of folks is yet a question). Every good and faithful citizen of Frog Level, young and old, large and small, was there: the day was to be a big day in spite of rain and the abandonment of the athletic program. "Dinner on the grounds" was eaten in the new building, a dinner outrivaling any other mountain dinner, with everything from fried chicken to layer pie; and when all had gone beyond all health requisites and had over-satisfied their lusty appetites, tables were cleared, seats were arranged, an extra "log" thrown into the stove, and all was ready for the dedication.

But where was the dedicator? A buggy had been sent through the rain and mud to the highway to meet him. A real situation for suspense upon the part of the leaders: a new



building to be dedicated, a group of eager people waiting for the dedication, but no one to dedicate it. Well, what would any group of mountain people do under such circumstances—just naturally sing. And so we sang, and we sang, and still no dedicator. The next resort in such a situation is talk, and so the preacher talked. Then we sang some more and still no dedicator. The situation had to be saved, and so another of the audience was called to exercise his oratorical powers. Still no dedicator appeared and singing was resorted to again. A second buggy had been sent to the highway, but like the first it had failed to return. Voices were giving out under the strain of so much song; the leaders were desperate and in desperation decided to call upon a woman, a guest, whose address on the rebuilding of the walls of Jerusalem was the outstanding feature of the afternoon. But even a woman could not fill the breach; the dedicator would not appear. The hour grew late; Frog Level cows had to be milked; Frog Level chickens had to be fed; even after all these speeches the new church had not yet been dedicated, and so it was decided to adjourn until an early evening hour. One more song, a prayer, the crowd arose to leave; the door opened, and there stood the dedicator. But Frog Level cows had to be milked, Frog Level chickens had to be fed, and so while some went home to the chores, others remained to further devastate the "dinner on the grounds."

Back again; tables cleared, seats re-arranged, another log thrown into the stove and all was set once more for the dedication. Mr. Hubbard, of Tusculum, compensated for the afternoon's disappointment by delivering a splendid dedicatory address; many a truth he spoke, if one could judge from the number of approving nods of Uncle John Waddell's head, as he sat in the front row. And "at long last" the new building was dedicated, not a temple erected of fir-wood overlaid with fine gold, and decorated with precious stones and Parvaim gold wrought with palms and chains and cherubim as was Solomon's of old, but a temple just as precious to the people of Frog Level and as pleasing in God's sight; a temple built of oak and pine and poplar from the mountains, the gifts of a poor but generous people, decorated

with white paint applied with proud and eager hands; a monument to the loving co-operation of some of God's children in whose hearts has long since been established the real Kingdom of the Living Lord.

The fifteenth of December saw the opening of a day school in the new building. The number of pupils was not so large as had been expected, but sincerity in the seeking of knowl-



*The New Church Built by the People*

edge compensated for the lack of numbers in making a success of the proposition.

The next big occasion was the Christmas entertainment on the evening of the twentieth. Everyone lent a hand and the community turned out *en masse*. The men did their share by getting the tree, the bottom of a huge pine that filled one front corner of the room from floor to ceiling. The tree had been decorated by the women with popcorn strings, some tinsel, and lanterns covered with red crepe paper. The evening started with a program put on by the school children under the direction of the teacher and one of the community women. What mattered it if two members of a sextette were a trifle flat, or if the makers of speeches were so scared they could not be heard? It was honest effort in endeavoring to please, and therefore the more happily received.

After this program, the floor was cleared and games for old and young were started.

Here again everyone took part and entered the games with the spirit with which mountain people alone can play. Three deep, brush, Rachel and Jacob, kept everyone busy for an interesting hour. Even the preacher was perspiring from having his back brushed and from chasing an elusive Rachel.

Then came the big event of the evening, the passing of the presents from the tree. Everyone in the community had been remembered and everyone was made happy by the helpers Santa Claus had sent on ahead. Dolls, harmonicas, whistles, balls, were soon in evidence among old and young. One woman, the mother of seven or eight children, had wanted a doll so badly that her husband saw that she got one. She nearly let her own "least one" drop from her arms when the huge doll he had provided was handed to her—and it

reigns today as the queen of their household, looked upon and admired but unapproachable and untouched, the mother as prime minister, ready with standing army to punish any offenders. Besides the other presents, everyone received candy in abundance. Thus ended the festivities, and everyone went home happy and full of joy that such events were now possible.

Since then the work has been progressing: the community is beginning to take an interest in everything that tends to make life worth living, and the people are trying to co-operate with one another to make the community better. In the end, isn't this the aim of all missionary work? And isn't the work successful which has a better community—religiously, socially, morally—and more unselfish people as the result of its efforts?

## A CO-OPERATING COMMUNITY

By OLIVE D. CAMPBELL

THREE years ago, December 1925, saw the beginning of a unique experiment, known as the John C. Campbell Folk School, in the community of Brasstown, North Carolina. Brasstown is not a town, but the post office for a small rural community at the junction of Big and Little Brasstown Creeks, in the southwestern corner of North Carolina, on the borders of Cherokee and Clay Counties. The John C. Campbell Folk School is not a school in the ordinary sense of the word, but represents a new kind of rural education which has many different phases of activity. Community and school are one as far as possible, in an effort to secure a better life in the country.

The school proper is, as yet, only in its beginnings, although a demonstration farm is well established, and a big new partly-finished building gives promise of the school that is to come in the future. This winter, in spite of inconvenient living conditions, a group of young people is in attendance, and gathers daily around a great open fire to listen to lectures on history, literature, economic geog-

raphy, agriculture, and other subjects. Regular work is given in reading and writing and the most practical kind of arithmetic. Singing and gymnastics form an important part of the curriculum. The December activities closed with a Christmas play presented by the students and some of the community young people. A large and appreciative audience came to the big room of the Community House to see it. Since the first of January the boys have, in addition to the previous subjects, surveying, agricultural projects, and construction work; the girls, dietetics, sewing, and weaving.

There are no requirements for admission, except that students shall be at least seventeen and better twenty or more years old, and shall have a serious desire to learn in order that they may live a fuller and more useful life. No examinations or credits are given.

In the way of community activities, which have as their aim a better life, social and economic, nothing is more interesting and encouraging at Brasstown than the growth of co-operative organizations. The first of these

was the Brasstown Savings and Loan Association, organized in May 1926, with 28 senior and 4 junior members, and a share capital of \$155.00 at \$5.00 a share. From this small beginning the Association has grown steadily, showing each month a gain in capital and business. At the Annual Meeting in January, the capital was stated to be \$1,023.78 and the membership, 54 seniors and 30 juniors. Loans have been made to numerous borrowers—at that time there were some 25—for a variety of productive purposes, such as buying pure-bred stock, feed, fertilizer, lime, fencing, shares in the Co-operative Hatchery, helping to build chicken houses, etc. The Credit Committee prefers to grant many small rather than a few large loans. The borrower pays 6 per cent interest on his loan, and no renewal is made unless part of the original loan is paid off. This revolving fund, raised in the community, utilized in the community for upbuilding the community, is kept in constant circulation, and so far has suffered no losses. The successful growth of this organization is due in large measure to the Secretary-Treasurer and the active and interested Credit Committee.

Our second co-operative is a Community Hatchery, operative only from January to April. Last winter—its first—this organization with 20 members, and a share capital of \$280, bought a large incubator, made as good an incubator house as it could manage in an old log barn, and hatched 2,857 chicks. First choice for space in the hatchery was always given to share holders. Those who set eggs paid 2 cents per egg for setting, and 2 cents in addition for each egg hatched. The profits have been largely used this year toward the building of a suitable incubator house. An attractive and substantial one has been put up, with double walls—the air space in between keeping the temperature uniform. The care of the incubators is a student project under the direction of Mr. Bidstrup, manager of the school farm.

In July, 1928, a Farmer's Association was organized, with 23 members and a capital, at \$5 a share, of \$140. It now has 64 members

and a capital of \$830. The Association proceeded to build last summer a storage house, in the basement of which it installed a corn mill. The mill, so far, is a small affair, serving largely the community. From grinding one day a week, its business has grown so that now it grinds two or three days each week, and has an average of over 40 customers. The county seat furnishes a good market for ground meal. The mill looks forward to the time when capital, power, and machinery will enable it to grind and mix feeds of various kinds, and thus help to advance the growing dairy industry of the section. The Association already handles feed and fertilizer, and buys and stores corn.

A Co-operative Handicraft Association is in its beginnings, both as to production and marketing. It is an experiment with numerous difficulties, although an outside loan has made the financing of the Association comparatively simple. This loan is to be repaid as fast as profits permit. Members are paid a cash price for their work on delivery, if it passes a Judging Committee. At the end of the year such profits as may have accrued, will be



*Officers of the Savings and Loan Society*

rebated, in proper co-operative fashion, back to the members in proportion to the business they have done with the Association.

The latest Brasstown venture, and one which vitally concerns not only the community but the section, is a Co-operative Creamery, the Mountain Valley Creamery Association,

which expects to begin business February 23. It is, naturally, too early to discuss this association, but it is fortunate in having as manager and butter maker, Sigurd Nielson, a young Dane who has had the best training in

creamery work which Denmark can offer. Such management and the enthusiastic support of the local and nearby communities—there are about 70 shareholders—would seem to assure this creamery a successful future.

## THE RETARDATION OF THE APPALACHIAN REGION

By JOHN P. MCCONNELL

*President, Virginia State Teachers College, East Radford, Virginia.*

THE retardation of the Appalachian region is an outstanding fact in American life. And especially as regards the Southern Highlands, many explanations have been offered for it. This static or retarded civilization cannot be accounted for racially, for no more energetic, self-respecting or aggressive settlers ever came to any section of the new world than those who found homes in the Appalachian region. The best type of Scotch-Irish, Welsh, Scotch, some English and the most industrious and pious type of German Protestants constituted nearly the whole of the early immigration to this section. Wherever settlers of these types found homes elsewhere, the retardation characteristic of much of the Appalachian area has not been found.

This backwardness cannot be accounted for by any retarding type of religion or by the lack of religion. Extreme Protestantism characterized practically every one of these settlers, and religion has always been a potent factor in the life of the region. Many of the early settlers did not live up to the standards and ideals of the Christian religion, and their conceptions of Christianity were crude and sometimes childlike, but they all recognized its ideals and were favorable to it. Of course, they did not always practice all they knew and believed.

Nor can the retardation of the Mountain area be accounted for politically. The early settlers were not servile, sluggish or indifferent in political life. The genius for self-government and political association disclosed in the establishment of the State of Franklin in East Tennessee, and in other sections wherever even small groups of people settled, is ample

evidence of the political sagacity and interest in government of these people. The temper, spirit and self-sufficiency of the early settlers stand out in bold relief on the pages of American history.

This solid type of settler came into a region unsurpassed anywhere in the number and variety of its natural resources: Water power, a genial and salubrious climate, abundant but not excessive rainfall, good soil; practically every fruit, grain, vegetable, or grass of the temperate zone; freedom from tornadoes, cyclones, earthquakes, floods or pestilential diseases of any kind; abundant deposits of all the necessary minerals, coal, timber, stone, salt. It is now generally conceded that the Appalachian region, in the extent and variety of its resources and its possibilities for all that is worth-while and necessary in the highest type of civilization, is one of the most favored sections of the Republic.

In an area with this happy combination of a very good type of settlers and great natural resources, what is the explanation of the retardation characteristic of the Appalachian region for a number of generations? It is suggested that the chief cause was the lack of roads and other means of transportation and communication, which meant little industrial or manufacturing development, little commerce with the outside world, and much isolation in life and thought. Another factor was the heavy forests, with no timber markets; and only those who have actually lived in and struggled to overcome the great forests of the Appalachian region can adequately realize the herculean task confronting the early settlers in clearing away the forests and preparing the



land for homes and crops of any kind. And third, the streams and rivers, which in seaboard areas were good and cheap means of transportation and communication, were in most cases, along with the mountains, the greatest obstacles of travel and trade.

With these handicaps, the Appalachian region had to fall back on itself. A system of domestic economy was developed by which the settlers produced about everything they consumed. They also consumed about everything they produced. All industrial units such as iron furnaces and foundries and manufacturing plants had to find local markets. Food and nature's products were abundant, but because of lack of trade with the outside world there was little money and most business was done by barter.

Because of all these factors, and the further fact that for a long while after the first influx of people few new settlers came, a genetic and static civilization developed. But these mountain people did not degenerate. Some of them advanced, more stood still, and most were retarded. Those of the second generation were in many cases distinctly inferior to their parents in education, general culture and training, because in this area of little money, scattered settlements, and sparse population, the teachers, largely untrained, confined their instructions to the elementary subjects, and in many sections to only a few of these. But although boys and girls grew to manhood and womanhood with little school training, they were strong, courageous, honest, sincere, loyal to their convictions and orthodox in religion. In many sections the ministers were almost wholly untrained or had only the most rudimentary education. They of course knew little or nothing of church history, theology, history or economics. But they were honest and often very capable and pious leaders of their people. The inadequate training of teachers and ministers, as of doctors and lawyers, was an inevitable consequence of the isolation and poverty of the people, of the altogether inadequate transportation and communication facilities. But despite the poverty, the poor training, and the lack of knowledge of the outside world, the natural ability, the honesty, the ardor, the

patriotism of the people were largely unimpaired.

The response of the Appalachian people to communication and transportation facilities in the last third of a century is nothing short of marvelous. Roads and railroads are opening up a market and outlet for the rich and varied products of the region. Better forms of communication have tied up in intimate social, economic and industrial bonds, the people of the Southern Highlands with other parts of the world. Fortunately the love of learning and the instinctive desire for leadership, self-assertion and pre-eminence of these people, inherited from their ancestors of one hundred and fifty years ago, are utilizing the wealth made possible by the new industries and improved markets in the development of a far-reaching and wide-flung school system, bringing educational opportunity to the homes of people even back in the nooks and recesses of the mountains. The happy combination of the sturdy qualities of the mountain people and the abundant natural resources, which are not yet adequately realized by the people in other parts of the country, are making the Appalachian region a great industrial section and the home of the best type of American citizen.

There was never anything permanently wrong with either the people of the Southern Highlands or the region itself. All that was needed was the means of keeping the Appalachian region and its people in effective and profitable communication with the rest of the world.

Within in a building very dimly lighted, a contest raged, a struggle to the death. One side was for the big fat tallow candle: "For pocket flashlight," the other's shibboleth. The all-important issue of the battle was: Flash or flame, which shall dispel the night?

Outside, a brilliant April sun was shining and heaven and earth were flooded with its light.

Isn't the question, how much shall students pay for education now, less important than how they pay later on the investment society has made in them?



## A MAN OF VISION

By M. E. VAUGHN  
Atlanta, Georgia

IN THE Blue Ridge Mountains of Georgia there lives a man whose fame has gone out far beyond the confines of his own state. To speak of him in general terms you would say that he is a worker in stone. To narrow your explanation you would speak of him as a worker in marble. Then to expand your story of his marble experience you would say that he operates quarries of marble; he saws huge marble blocks in his great mills; he turns them in his lathes; he employs architects and sculptors to produce designs and figures; he ships the product to all parts of the continent to become the show places of those parts. This, in brief, is the present occupation of Colonel Sam Tate, who a quarter of a century ago looked at a mountainside solid with marble on his father's mountain farm and visualized the beautiful snow-white structures that today help to glorify the greatest cities of the land.

Colonel Tate's grandfather, the first Sam Tate, purchased the tract of land that formed the nucleus of the present marble business in 1836. That tract was about 160 acres, but the present holdings of the company of which Mr. Tate is president is estimated at 50,000 acres, and probably contain the richest deposits of marble to be found in America. The principal vein of this beautiful monumental and building material is about four miles long and from three hundred feet to one-half mile deep. There are billions of tons of marble on the properties of Mr. Tate's company, enough to supply the market of the country for five hundred years.

The Georgia Marble Company is the greatest achievement of Mr. Tate's business career. Marble has been quarried in Georgia for more than half a century, but not always with success. Transportation was poor and New England was much closer to the real marble market than the mountains of Georgia, hence the unprofitableness of the industry. The writer

visited two of Colonel Tate's plants very recently and learned that three orders alone which they are working on will require the capacity of the plants for three years. One of the order is for a Capitol building of one of the states of the great Northwest. Another order is for a building in Washington, D. C. The Georgia Marble Company is a going institution, thanks to the wisdom and vision of its founder.

But Mr. Tate is interested not alone in the success of his own company, but in the success of all Georgia marble workers. To bring this about he conceived a great merger of the smaller plants to give them strength in approaching the big builders. The man who owns a small quarry can go into the market and make bids, knowing that any work which he cannot do, Colonel Tate can do. He gets the benefit of the large company support and at the same time sells what he can produce himself. Many well-known monument companies in Georgia get their products from the Georgia Marble Company.

It must be understood that this story is not a history of Georgia marble but of Sam Tate; the details of the marble business are necessary to identify Mr. Tate. When Georgia marble is mentioned anywhere in the United States, people think of Mr. Tate. Mr. Tate made Georgia marble, and it might well be said that Georgia marble made Mr. Tate. It gave him his chance, but it takes a real man to go into the rough and build the second largest business organization of its kind in the world.

This man of vision did not view life with the same degree of seriousness during his earlier years as he does today. The routine life of the mountains offered little to stimulate ambition and stir the imagination, but the eternal hills of marble among which he had been reared were a constant reminder of the

unconquered empire within his reach. The vision began to take form in his life when he was well past forty; today he counts his annual income by the hundreds of thousands of dollars and his wealth by the millions.

Almost simultaneously with the beginning of his great career Colonel Tate took a firm hold on personal religion. He never goes in for things in part but carries through to the limit any conviction which he espouses. He does not believe in drink and therefore forbids it among his men. He does not believe that cigarettes are beneficial to the human mind or body, hence they are not sold in Tate, Georgia, a town owned and controlled by the industrial builder. Mr. Tate is a prominent Methodist but he will have nothing to do with Coca-Cola, the product of the ingenious mind of one of the great benefactors of the Methodist Church in the South. He is uncompromising in his views on moral and religious questions.

Mr. Tate is unmarried and lives with a brother and sister in the beautiful marble mansion which he built in Longswamp Valley overlooking his principal plant. That he is an artist in spirit, anyone may judge by looking at the exterior of his gorgeous home, built of pink marble with roof and shrubbery that blend harmoniously with the landscape. It faces northeast, taking in the broad sweep of the most beautiful valley in Pickens County and terminating at Marble Hill.

This man whose place in life is as solid as the substance on which it was built is extending his influence to other fields. He is a large contributor to Methodist schools besides every worthy movement in his immediate vicinity. Last year the need arose for a new public school in the county. The county board called upon Mr. Tate and he told them if they would furnish the teachers he would provide the building. He erected a white marble high school structure, the equal of any in the United States.

Two years ago the colonel and his cousin, another Tate of great vision, conceived a great mountain resort for pleasure, education and uplift. They purchased a mountain of some eight thousand acres with an elevation of more than three thousand feet for the purpose of building parks, preserves, lakes, hotels, homes,

an aviation field, and possibly a fine arts school for the education of mountain boys and girls in the finer things of life. Although this man is past sixty-eight years of age his vision is still going on. The Tate Estates on the pinnacle of Georgia is well under way. A paved road will connect this mountain with the main highway that leads from Atlanta and the South to Knoxville and the North.

Colonel Tate has reached the age of thoughtful giving—not of his money alone but of his influence and leadership. He is a sort of spiritual and mental reserve for the community and state to tap in time of need. The roads of Georgia have brought criticism from people abroad and chagrin to the citizenship of the state. Governor Hardman is making a real effort to remedy this condition. After looking the state over he took the responsibilities of the Chairmanship of the Highway Board to Sam Tate and asked him to lend the state a little of his genius in organization for the purpose of making the roads of Georgia what they should be. Such a position is usually considered a political plum. In this case the position sought the leader and found him responsive. Both the present Highway Chairman, who is a former opponent of the Governor, and Governor Hardman himself are highly pleased with Mr. Tate's acceptance of the post. We all know that honest expenditure of the state's money will be the chief aim of the new Chairman and the opinion is practically uniform that his executive ability will build for Georgia as many miles of permanent highways as can be constructed with the money that is available for that purpose. To merit such confidence of the people of a great Commonwealth is the highest honor that can be enjoyed by any man.

The story of this man of vision who found his "acres of diamonds" in the secluded valley of his native mountain county is briefly told in *Mountain Life and Work* that distant readers may catch the spirit of a really great man and carry on where they are.

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In the University of Life, is not Christianity being conducted too much as a lecture course?

## THE POPULATION OF THE OZARKS

(Continued from Page Three)

Arkansas. Later the Missouri and Northern Arkansas railroad was built from Neosho to the lowlands of central Arkansas. This cut directly across the Ozark plateau in Arkansas and followed in general the White River. With the coming of the railroad, small lumber mills were started at many points within hauling distance, thus affording a ready sale for large quantities of the available hardwood timber. A branch of the Frisco railroad to Pettigrew, Arkansas, is said to have hauled out from this section more hardwood than any other railroad of like size in the country. More recently the apple and peach orchard industry has had considerable development along the main line of the Frisco railroad, and it is now extending further in the Ozark plateau of Arkansas with the advent of hard-surface roads. The strawberry has become an important cash crop in southern Missouri in the last decade. Markets for other agricultural products have also opened up since the coming of the railroad and hard-surface roads.

There are a number of sections in the Ozarks, especially along the bottom lands of the White River, which are now well intersected by improved roads and have a good agricultural crop yield. Such sections in more recent years have maintained an average economic and social intercourse level. On the other hand, large areas of comparatively level land in the plateau section of the Missouri mountains have a low agricultural production because of their soil. Missouri statistics of the average farm value of land and buildings per acre for 1925 shows that only Greene county, in which Springfield is located, has an acre value equal to that of the state as a whole. Three counties in Arkansas, Crawford, Benton and Washington, have an acre value greater than that of Arkansas as a whole. These exceptions are due mainly to the large apple production, an activity for which these highlands are apparently well adapted. The average farm value of the other Ozark mountain counties is much below the state level. The central area of the Ozarks is untouched by the railroads and improved roads except in part of the plateau in Arkansas. This section includes

Douglas, Taney, Ozark and Howell counties in Missouri, and Fulton, Baxter, Marion, Izard, Stone, Searcy and Newton counties in Arkansas. The whole area has a very low average acre value, ranging from \$12.66 in Ozark county Missouri, and \$12.60 in Newton county, Arkansas, to \$25.65 in Howell county, Missouri. Most of these counties have an average farm land and buildings value per acre of less than \$20. Here the topography is similar to that of Lee, Wolfe, and Morgan Counties of eastern Kentucky. The average farm values per acre are also comparable. The Ozarks, in contrast to the Southern Appalachians, however, have no coal



*The Old on the New*

deposits, no oil fields, and few other mineral deposits. Zinc and lead and iron are found over the whole Ozark region but little mining has been carried on outside of the Joplin district.

The isolated central section of the Ozarks is more sparsely settled than the more privileged counties on the western border. Taney county has the lowest density of population, 12.5 per square mile. Ozark county has a density of 14.9, Baxter 17.4 and Stone 14.4. This is less than that found in areas similar, topographically and agriculturally, in the southern Appalachians. Leslie county in eastern Kentucky, for example, had a density of population of 27.1 in 1925, and Owsley county 36.2 per square mile.

The same situation with respect to land tenancy is found in the Ozarks as in the Southern Appalachians. Several of the isolated Ozark counties have a high percentage of tenancy, as Marion county, Arkansas, with a percentage of 44.7 in 1925, and Baxter county, Arkansas, with a percentage of 33. The per-



centage of land tenancy in Benton and Washington counties, Arkansas, which have a high fruit production, was 24 in that year. The state average was 56 per cent but this figure was materially raised by an extremely large number of negro renters in the lowlands. The percentage of farm tenancy in the Missouri Ozarks was somewhat lower than that of the Arkansas Ozarks and more nearly approached the state average of 32.6 in 1925. Ozark, Douglas, and Oregon counties, Missouri, with the lowest farm values of mountain counties, had a percentage of land tenancy of 26.7, 26.0 and 28.8, respectively.

The number of individuals paying a federal income tax is a gauge of the economic levels in an area. The highest incidence found in any of the purely mountain counties in Arkansas was in Washington with an incidence of 9.47 per thousand of the population in 1925, and in Benton with an incidence of 6.56 per thousand. Crawford county, in the southwestern corner of the Ozarks, with a distinct railroad activity, had an incidence of 8.97 individuals per thousand paying an income tax. Carroll county, with a railroad cutting across it and a higher farm value than the isolated counties to its south, had an incidence of 4.22 income tax payments per thousand. Arkansas had a state average of 11.75 per thousand for 1925. The Missouri state average for income tax payments in 1925 was 32.04 per thousand of the population. The rich corn lands of central Missouri and the large industrial centers of St. Louis and Kansas City were largely responsible for Missouri's lead in income tax payments. Greene county, Missouri, which includes Springfield, a large railroad center and a manufacturing city, had a population of 68,698 in 1925, and an income tax payment incidence of 19.5 per thousand. None of the other Missouri mountain counties approached this figure. Newton, Lawrence and Barry counties, on the western edge of the mountains, had an incidence of about 4 per thousand. The others were even lower. The lowest, Ozark county, was 1 in 10,000. The income tax payment incidence in the central counties of the Ozarks is similar to that of many counties in the Southern Appalachians where less than one

individual in every thousand of the population paid an income tax in 1925.

The school opportunities in the Ozarks vary greatly. The State University of Arkansas is located at Fayetteville, which is in the mountain area. The school conditions in the cities and larger towns along the railroad are on an average with those of the whole country. In the more open lands a few consolidated schools may be found. Good high and grade schools are scattered in this section. Some are public, others are operated by church organizations. One of the outstanding examples of school and community developments is at Kingston, Arkansas, where courses in wood-working domestic science, etc., are combined with the regular four year high school course. There are a few other schools of this type in the Ozarks, but the region is not as thickly dotted with community activities as is the Southern Appalachians, although the conditions are practically identical in both sections. Away from the paved roads and the railroads, the one-room schoolbuilding and the six-month school term usually predominate. Teachers here are often poorly prepared and supervised and school attendance is irregular. This results in a low scholastic level for the whole area. The native white illiteracy in the Arkansas mountains, as shown by the census records, is low. The highest was 9.5 per cent in Randolph county. The lowest was 2.5 in Benton county. Marion and Newton counties, both isolated, had percents of 5.9 and 6.2 respectively in 1920. This figure, however, is probably below the actual conditions of illiteracy in these counties, a situation also found in more isolated sections of the Appalachians. There in some election districts 90 per cent of the voters are unable to mark their own ballots at election times. The illiteracy in one such county of the Southern Appalachians was recorded at 21.4 per cent in 1920. For the last decade there has been a marked change in the educational opportunities available to the Ozark boy and girl because of the coming in of roads, consolidated schools and better trained teachers in many sections.

The religious life of the people in the Ozarks has been much the same as that in any



like isolated area where the economic, social and educational levels have remained low. Churches with paid pastors are found in the towns and cities and in a few of the country sections. The larger part of the population of the Ozarks, however, have been without trained preachers and regular church houses. Most of the preaching in the more isolated sections has been done by self-appointed preachers, mostly illiterate, who wander about here and there and have little actual interest in the congregations to which they preach.

The peoples in the Ozark mountains can be classed roughly into three groups. One group is composed of the cities of Springfield, Fayetteville, Bentonville, Rogers, Monett, etc., and smaller places like Berryville and Harrison, which are all thriving centers of business activity. Here educational, social and economic levels surpass those of the states as a whole and conditions are similar to those which exist in privileged areas of the Southern Appalachians such as the Valley of Eastern Tennessee and the Valley of Virginia. The rest of the Ozark population is rural and can be divided roughly into two groups—those living in privileged conditions and those in underprivileged conditions. It is difficult to estimate the number of people in these three groups but it is probable that approximately 125,000, or one-sixth of the total population, live in the cities and larger towns. A like number live in the more privileged rural sections, while 450,000, or approximately two-thirds of the whole, reside in the underprivileged sections, where low economic, social and educational levels prevail. Poor soil, the exhaustion over much of the area of its only natural resources, timber, and the genetic constitution of the population itself, have contributed to the low economic and social conditions found here. There has been the same type of sorting of the populations in the Ozarks as in other areas where low economic levels exist. A few brief family histories will demonstrate the sorting of the population which has taken place and the genetic depletion of the people who reside in the underprivileged area.

One family left the Southern Appalachians about the year 1880 and settled in the Boston Mountains. Both parents came from stocks of fair ability although their education was

meager. After farming for several years on the top of one of the ridges, the man started a small country store and did hauling on the side. They had several children, all of whom had a local schooling. One daughter studied stenography away from home and now has a clerical position in another state. Another daughter married a physician in a nearby town but her social level is poor as compared with that of the other families in that town. Another daughter married and went to Oklahoma. One son, an ex-soldier, is postmaster in a small town in Oklahoma. The other son lives near the father, has a small farm and is a mail carrier. He maintains a poor standard of living, slightly lower than that of his father. The father now lives in a one-room board house, stripped, heated by a fireplace, with a lean-to kitchen in the rear. It is unpainted, and while comparatively clean inside, the outside grounds are littered and show lack of care. The yearly cash income of these two families, the father and the son who has remained near him, is very low. Another family from the same general region in the Southern Appalachians migrated to Madison county in the Ozarks, about the year 1885. They settled on the top of a mountain in a depression in the ridge, erected a log cabin, cut out timber and farmed. They made an average living for the area. The father died some years ago. At the present time, the mother lives here with an imbecile son aged about thirty-five, another son who stays home to "look after the place," while a third son migrates alternately between the Ozarks, where he farms, and Florida, where he works at carpentering. The log cabin in which this family lives is a replica of the log cabin which has made the Southern Appalachians so picturesque. The habits of these people, their manner of speech, their ways of doing things, have been carried over completely from the Southern Mountains. Another family from eastern Kentucky reached the Ozarks about the year 1865 and settled on the top of the Boston Mountains. They took over a farm, and the head of the family also started a blacksmith shop, his previous occupation while in the Southern Appalachians. There they lived for about thirty years, when the parents died. The sons and daughters have all scattered—none are in the Ozarks now. Some are in

Texas, some in Oklahoma. All are reported doing well in these richer farm lands to which they have gone.

At the present time there is little to hold the young man or woman in the isolated sections of the hills with the poor conditions of roads, the meager education and the lack of social contacts. The restless individual has therefore wandered and after a taste of activity and social contacts on the outside, has been loathe to return to the isolation of the mountains and rarely does so for any length of time. The restlessness which moved the ancestors of these folks to migrate has reappeared in some of the descendants and in turn has forced them to seek an environment more suited to their temperament and capacity. Not all of the migrants have been successful in their new environments, as is indicated by a study of the records of welfare societies in Kansas City. Each year many families from the Ozarks come to their attention because of inability to fit into the complex and demanding environment of a large city. There are few sections in the Ozarks, as in the Southern Appalachians, which have not had at least some individuals to go to industrial centers. Most of these have remained, later sending for their families. A few have returned. The industrious and energetic man does not remain in the isolated and underprivileged sections once he has had the opportunity to better himself elsewhere. Efforts to retain these people in these underprivileged areas are futile unless the economic levels can be bettered, thus giving the more potentially capable individuals stimulus to remain.

The similarity of population problems in the Ozarks and the Southern Appalachians is very striking. The agricultural, religious, and educational conditions are much the same in the two regions. It is probable that industrial development in the future will not take place as extensively in the Ozarks because of the almost complete absence of underlying mineral. The hardwoods offer some industrial opportunities and are now being developed on a small scale. Agriculture will undoubtedly be the mainstay of the Ozark Mountains for some time. Tourist traffic has developed in some sections since the building of roads. This will continue to increase if the natural scenic conditions

are kept intact. Population problems in the more privileged areas are solving themselves since the advent of roads and the consequent better educational and social opportunities which have followed the higher economic levels reached in the last two decades. The economic and social problems in the underprivileged sections of the Ozarks are in every way comparable to those of the Southern Appalachians. A solution of them will undoubtedly be worked out similarly in both sections.

Ed. Note: The reader of this article will be interested in a study of the Southern Appalachians by the same author, "Is There a Mountain Problem," *Mountain Life and Work*, July, 1928.

### IBERIA, AN EXPERIMENT AT THE OZARKS

*(Continued from Page Six)*

respecting, fun-loving, wholesome, industrious group, who can get a thrill out of their work as well as out of their play, a group that is well worth preserving in their unusual and unique type. Aside from carrying heavy courses of study, they do work of every kind on the campus, as no outside help is employed. In addition to this, within the last five years the students have put up their own gymnasium, a beautiful structure, made of stone quarried on Academy property. This building cost about \$15,000, but has an estimated value of \$35,000.

The Academy was started on faith; it was a one-man idea. For years its struggle for existence was keen. Its buildings were few and poor; its equipment most meager. Its methods were looked upon with askance. Finally it won; its work was approved; it was ranked among the best high schools of the State, and was sometimes spoken of by President Hill of the State University as the "Mother of High Schools of South Central Missouri." The Academy has shown herself to be a factor in moulding the educational opinions of the State, and this through boys and girls of the Ozark Mountain type.

## KINFOLKS

(Continued from Page Six)

lectures, made friends, and in short, before any of her children had finished college was herself well educated.

The difference between the two at fifty was great. The cause was environment, as proved by the similarity at seventy when the environmental differences had been ironed out.

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Two cousins entered a mountain school last fall, both seventeen years of age. But one entered the sixth grade while the other entered college. Why the difference? Why should the boy be so retarded and his cousin not? Was it due to a difference in native ability, to heredity? Looking into the life history of each we see it was largely a difference in environment.

The girl's father and mother were educated in this same mountain school. Her father had been in educational work for twenty years and she had attended good schools nine or ten months out of the year. She had been accustomed to good books, music and leisure, to good roads, automobiles and telephones. The boy's father and mother had had no opportunity for schooling beyond the "free school" of the mountains, taught only a few months in the summer and fall. The boy went to school in an unpainted one-room schoolhouse. When the weather was bad he stayed at home and when the crops needed gathering he stayed out to work. As there were no good roads in his community there were no automobiles, and he was twenty miles from a railroad. His retardation is the result of isolation.

Just as the mountains made life hard and learning meager for the grandparents and parents, so they do for this generation in many localities.

"This is self reliance—to repose calmly on the thought which is deepest in our bosoms, and be unmoved if the world will not accept it yet. To live on your own convictions against the world,—is to overcome the world—to believe that which is truest in you is true for

all; to abide by that, and not be over-anxious to be heard or understood or sympathized with, that is independence. It is not difficult to get away into retirement and to live upon your own convictions, but to enter into the world, and then live out firmly and fearlessly according to your own conscience, that is Christian greatness.

There is a cowardice in this age which is not Christian. We shrink from the consequences of truth. We ask what man will think, what others will say—whether they will not stare with astonishment. Perhaps they will; but he who is calculating that will accomplish nothing in this life. The Father—the Father who is with us—what does He think? God's work cannot be done without a spirit of independence. A man has got some way in the Christian life when he has learned to say humbly and yet majestically, 'I dare to be alone'."

—Frederick W. Robertson.

From "A Book of Thoughts in Loving Memory of John Bright," by Mary Curtis.

### The Shuttle-Craft Book of American Hand-Weaving, by Mary Meigs Atwater. Macmillan Co. \$6.50.

THOSE who are interested in hand-weaving will welcome the Shuttle-craft book. Mrs. Atwater, before beginning to weave, had a foundation of eight years' art education in Chicago Art Institute and the French studios, followed by two years' shop practice. She also taught design for one year. After her marriage, she lived for a time in a mining camp in Montana, and while there she became interested in weaving. She sent for an instructor and opened a "weaving-house" for the community. While her neighbors were weaving she studied the technique and visited museums and libraries in various places. During the World War, she volunteered for hospital occupational therapy service and served in one camp hospital and in a general hospital. Since that time, she has done state hospital work in Illinois and treated private psychiatric cases. She has had so many requests for information that she decided to start a correspondence course. She tried it out in the University of Washington. Several who had never seen hand looms were selected and with her written directions only, were able to go ahead and do excellent work. Since then, hundreds have taken her course with equally satisfactory results.

The book is divided into two parts. The first will appeal to the general reader, and the second, which covers fully four-fifths of the book, is practical instruction for the weaver. Part one gives the history



of weaving, a discussion of the books written about it, a chapter for collectors, one about Colonial coverlets and as introduction to the second part, a chapter headed "The Language of Weaving." Part two takes flax and cotton from the cutting and wool from the sheep's back and carries each through the necessary processes until the thread is ready to weave; then follow the steps to prepare for weaving, including choice of materials, set-up and tie-up of the loom, and threading of heddles and reed. At last comes the weaving itself. One chapter is devoted to weaving in general, one to rug-weaving, and one to weaving coverlets. The last ten chapters cover the use and making of drafts and the more difficult weaves, especially the "Summer and Winter weave" and the "Double weave." Over three hundred drafts are given. These are classified, those of like weave being grouped together.

The historical part of the work is fascinating as it goes. The general facts are accurate and she has unearthed some very interesting traditions. She traces the ancestry of the American work, going into some detail about the English branch. In America, she especially emphasizes the work in New England and Pennsylvania. She pays a tribute to the Southern Mountain women and to the one lone New Englander who kept the torch of enthusiasm lighted. Just at this point, one is a little disappointed that she does not tell some Mountain tales to compare with those of New England. There must be some equally interesting ones. One would also like to have her tell more about how weaving first came into the South. An American is thrilled to have her connect weaving with William Penn. How about the fact that Daniel Boone's grandfather, a weaver in Pennsylvania, taught the art to his son and grandson who later moved to North Carolina, whence Daniel started as our great Kentucky pioneer? Could not another step in the story of weaving be traced here?

Her criticism of other weaving books appears just and true. The chapter for collectors is a record of her own personal experiences and ought to be useful to them and of general interest as well. The book brings to its readers enthusiasm for handcraft, a strong element of joyful patriotism, and the influence of the art-lover who is its author.

All of these elements, however, are but a pleasing background to the main part of the book. The home weaver cannot spend time or money for a course in school and the worker who steals spare moments at the loom for her own pleasure will surely be helped through many a knotty problem by having it at hand; the weaver who has gone a little way and wants to find new paths to adventure will welcome the later chapters; and both will join in appreciation of the wealth of drafts.

—NELLIE I. CRABB  
Berea College Library.

### VANDERBILT UNIVERSITY

The third annual Rural Church School of the Vanderbilt University School of Religion at Nashville, Tenn., will be April 1-12. The Rural Church School brings together a carefully selected group of rural church pastors of all denominations to consider the problems of the rural church community and rural life in its widest sense.

A feature of the school is that it is the only interdenominational school of Religion south of New York for the training of religious workers. Twenty denominations from seventeen states were represented last year. The enrollment in 1928 was 377. This year about 400 can be taken care of. These men have been selected from more than 1000 applicants, on the basis of their proved leadership ability, their personality and training.

The faculty for the Rural Church School is made up of outstanding leaders in rural church community development. They are men who know the work actually as well as in theory, and by lecture and informal discussion give the students the benefit of their knowledge and experience.

A few of the courses of study which show the breadth of the work that will be done are: Rural Social Problems; Farm Homes; The Church and the Farmer's Business; Song Leadership, Community Leadership, and Community Recreation. Public addresses will supplement each field of study covered.

The Rural Church School is a part of a comprehensive expansion program of the Vanderbilt School of Religion, which will include the publication of bulletins for the use of rural pastors on such subjects as Rural Church Building Plans, Religious Education Programs for the Country Community, and other subjects important to the rural church worker.

Dr. Charles J. Calpin, Director of the Bureau of Farm Population and Rural Life, U. S. Department of Agriculture, says of the Rural Church School: "I do not need to be a man of superhuman wisdom to predict that this Vanderbilt Rural Church School will be epoch making in the South and in the nation."



### THE LITTLE MOUNTAIN MAID OF RUGBY

*By James D. Burton, Oakdale, Tenn.*

Rugby is a little village in the Tennessee Mountains, founded by Thomas Hughes, the English author. Living on the outskirts of Rugby was a little mountain maid who kept house for her father. Her mother was dead, and the little girl had to do the cooking for her father and brother who worked at day labor. She did not live on the main highway, and few visitors ever called at her home. In the modern world, she was passed by as well as other members of her family. Her work and responsibilities were heavy for a child of her age. She was bright, beautiful, and promising, but had had only two years of schooling. She was a child of nature, listening to the birds sing in the early morning hours, and to the chattering mountain streams about her home.

In Rugby lived a good Christian woman, who was a teacher in the Morgan County Consolidated Daily Vacation Bible School, into which were gathered scores of mountain boys and girls. This Christian lady thought of the little girl, "back in the hills," without a mother, and having a hard time. She visited the little girl in her home. She invited her to the vacation Bible school. The little girl's father demurred; he was not sure of the girl's safety and furthermore, did not know what a vacation Bible school was for, anyway. And she was needed in the home to work. The Christian lady asked that the little girl might be permitted to attend just one day. This was finally granted. Early and bright one summer morning, the little girl was on her way to the county vacation Bible school.

She had gotten up at four o'clock in the morning to cook her father's breakfast, and to get ready for the vacation Bible school. She had prepared her own lunch to take with her

to the Bible school. She walked seven miles that day in going to and from her home, to a point on the main highway, where the school bus would transport her twenty miles to the school at Burrville. The Morgan county public school board had granted, free of charge, the use of their auto school buses in transporting these mountain children to the vacation Bible school, and here the bus was playing an important role in the life of this little girl of Rugby. She was given free transportation on the bus to and from the school. It was a new world for her. That day in the vacation Bible school was an event in her life. Here she found friendly teachers, recreation, and study. Of course, she liked it, and wanted to return.

When she returned to her home that evening she told her father all about the Bible school, the nice people she had met, and the program of the day. Her father became interested. She asked him for permission to continue in the school, and her father by now being satisfied that it was a good thing, granted the request.

For two weeks this little mountain maid of Rugby got up at four o'clock mornings, cooked breakfast, prepared her lunch to take with her, and walked seven miles through sun and rain, to catch the bus for the Morgan County Consolidated Vacation Bible School, where she took the regular work of the school. The day the writer visited the school which was being conducted in the high school building, this little girl was called to the blackboard to do some work. It was pathetic to hear her say, "I can't write very good." A sympathetic instructor guided her in this exercise.

At the recess period the writer inquired of the little girl, "Do you like the school work?"

"Oh, fine," she replied, "I am so happy to be here."

I thought of the long hours of work she had been doing each morning, rising at four o'clock, and of the chores to be done upon her return each evening, of the seven miles walk each day, and many other hardships and limitations too numerous to mention. And under these conditions, she was happy to be present and to take part in the Bible school. What a contrast to others in more favored sections who do not avail themselves of their opportunities.

It was through the Presbyterian Department of Sunday School Missions that this vacation Bible school was established. And many others were conducted in the mountain country. In addition to the vacation Bible schools, there are scores of mission Sunday-schools organized, which are meeting every Sunday for the study of the lessons. These schools are gathering in neglected boys and girls, such as the little maid of Rugby, for Bible instruction. Many stories could be written about the ones who attend these schools. This effort reaches places of need and promise.

The Tennessee Mountains are experiencing a rapid and widespread development at this time along economic, industrial, educational, and social lines, and it is important that the inhabitants residing here shall justly and fairly share in this progress. Through the work of the Presbyterian Church, in its extension program, higher standards and finer ideals are being achieved, and a keener interest stimulated among the people in religious and educational effort. Contact, confidence, and cooperation are characteristic of the movement.

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### CONVERTED

(Springtime Faith)

I've heerd say God's allus cheerful,  
Never downhearten or glum,  
But I couldn't no more stummick that than  
"ile,"

Till today out on the mountain  
Suddintly this thought jes' come,  
God looks down on purties like this all the  
while.

—From "Oak Leaves"

